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LETTER

NO. 1

AMERICAN WRITER





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LETTERS FROM AN UNKNOWN  
FRIEND



# LETTERS FROM AN UNKNOWN FRIEND

BY THE  
AUTHOR OF "CHARLES LOWDER"

WITH A PREFACE BY THE  
REV. W. H. CLEAVER

"But even when the world came forth,  
In all the beauty of its birth,  
In Thy deep thought Thou didst behold  
Another world of nobler mould,  
For Thou didst will that Christ should frame  
A new creation by His Name."

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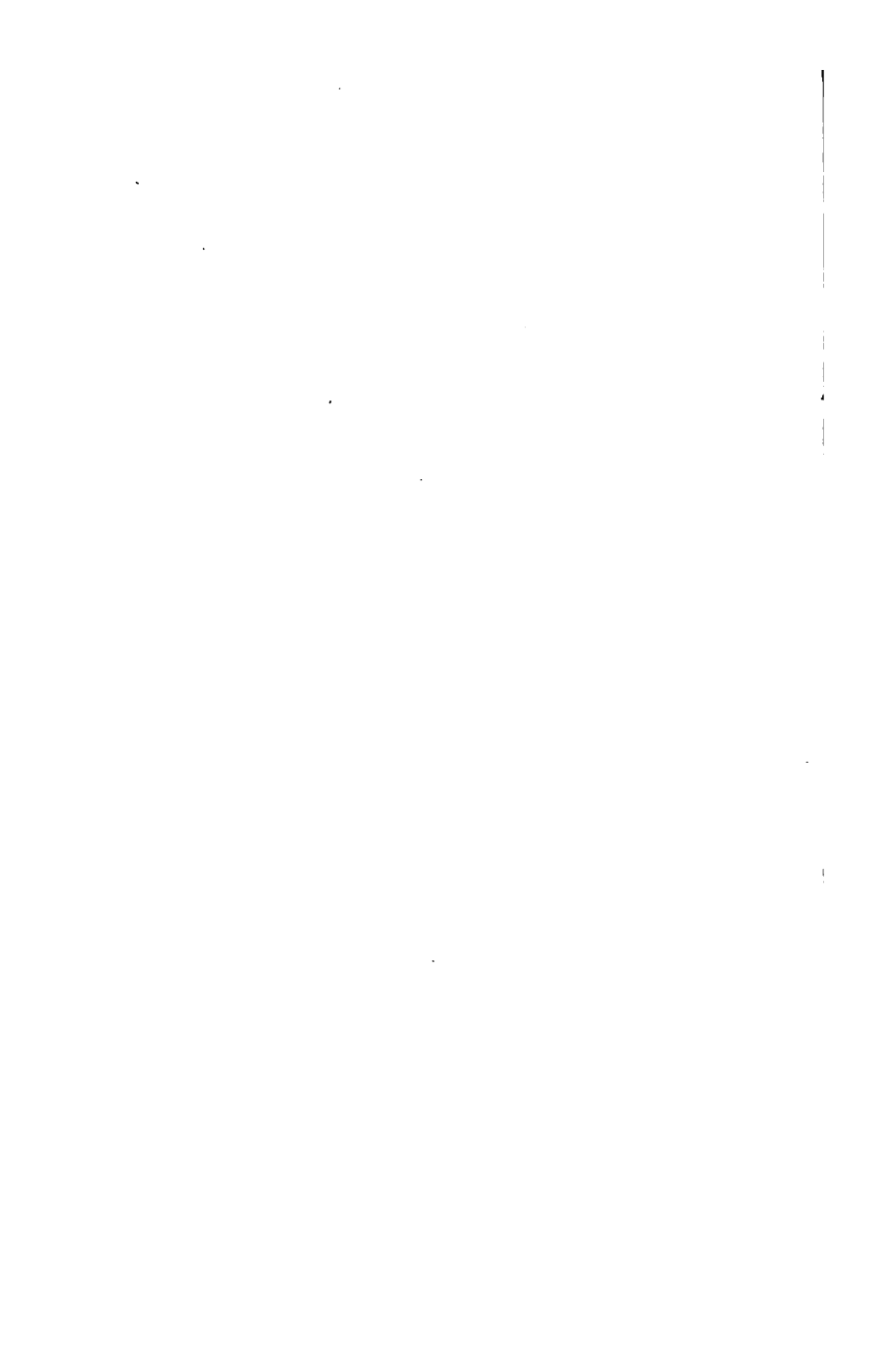




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DEDICATED,  
WITH AFFECTIONATE REMEMBRANCE,  
TO MY  
CHURCH-HISTORY CLASS  
AT PETROCKSTOWE.

ST. MARK'S DAY,  
1884.



## PREFACE.



THESE letters will best speak for themselves. They seem to me to put forward very clearly and helpfully the one truth most necessary of all in these days of an exaggerated use of private judgment. They were originally intended for circulation in a small country parish where the writer was then "unknown," but I cannot but feel that they are likely to prove useful also elsewhere, in many places where the

nature of the Church's mission is unknown or misunderstood, and earnest Christian souls heap to themselves many teachers because they fail to realize the *authority* of one.

May this little contribution to the cause of the Truth be accepted and blessed by the Spirit of Peace.

W. H. CLEAVER.

WHITSUNTIDE, 1884.

# LETTERS FROM AN UNKNOWN FRIEND.



## LETTER I.

THE GREAT KING OVER ALL THE EARTH.

YOU know Who is that Great King, dear children; for there are many kings in the world whom He allows to rule and reign, but there is One alone Who is King over *all* the earth. You know, too, what we are bidden to call Him every time we pray—"Our Father," and that we are taught by that very word

## 2 *Letters from an Unknown Friend.*

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how loving and tender and patient  
He is, like as a father pitieth his  
own children.

But I want, in this letter, to say something to you of the AUTHORITY of Almighty God, as being King over all the earth. There are many kings in the world, but they have only power or authority, each of them, over a very little bit of the earth. God only, King of kings and Lord of lords, is over the whole earth and all that is in it.

Do you know what is meant by AUTHORITY? It is rather a long word. It means HAVING THE RIGHT AND THE POWER TO DO CERTAIN THINGS.

For instance, a father has authority over his children; that is, he has

the right and the power to make them obey him, and he has the right to punish them if they do not obey him. But grown-up people have also others whom *they* must obey, who have authority over them, and the right and power to punish them if they break certain laws. You know that there are magistrates and judges, who have this power.

But where do they get it?

Magistrates have what is called a *Commission* from the Queen, which gives them power to sit in court and try some cases, and punish lesser crimes; and judges are also made by the Queen's authority, and they can even order a man to be hung, if he is found guilty of such a crime as murder.



#### 4 *Letters from an Unknown Friend.*

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But where does the Queen get *her* authority? She is a good and noble lady, but why should she, who is not even a man, be the one from whom all this power and authority comes?

Dear children, there is a prayer said in church every Sunday, at least, for the Queen which will answer this question. In this prayer, after asking that God will bless her, we pray "that we and all her subjects (DULY CONSIDERING WHOSE AUTHORITY SHE HATH) may faithfully serve, honour, and humbly obey her." Those words tell us why we must obey the Queen and those to whom she gives authority. It is because *her* authority is given to her by God, the Great King over all the earth.

We are told this in Holy Scripture. Almighty God says to us in the Book of Proverbs, "By Me kings reign . . . by Me princes rule, and nobles, even all the judges of the earth."<sup>1</sup> In another place we are told that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will ;"<sup>2</sup> and also that He "setteth up kings."<sup>3</sup> And you know, my children, that when our Blessed Lord was before Pontius Pilate the judge, He said to him, "Thou couldest have no power at all against Me, except it were given thee from above."<sup>4</sup>

St. Paul tells us, "There is no power but of God : the powers that

<sup>1</sup> Proverbs viii. 15, 16.    <sup>2</sup> Daniel iv. 32.

<sup>3</sup> Daniel ii. 21.

<sup>4</sup> St. John xix. 11.

be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.”<sup>1</sup> And when he was writing to Titus, whom he had made Bishop of the island of Crete, he charges him to remind the people that they must be subject to princes and must obey magistrates.<sup>2</sup>

St. Peter also, the greatest of Bishops, wrote to his people, charging them to obey those set over them “FOR THE LORD’S SAKE;” and he goes on to say, “Whether it be to the king, as supreme; or unto governors, as unto them that are sent by him.”<sup>3</sup>

Is not that just what I have said

<sup>1</sup> Romans xiii. 1, 2.

<sup>2</sup> Titus iii. 1.

<sup>3</sup> 1 St. Peter ii. 13, 14.

to you, about the Queen ; that she is supreme—that is, there is no one over her except the Almighty God, Who “setteth up kings” ? And that governors, or judges, are sent by her, and therefore we must obey them, because they also have God’s authority ?

This indeed is what I want you to learn from my first letter, dear children : that there is no AUTHORITY in heaven or earth except that of Almighty God ; and that it has pleased Him to give some part of that authority to certain persons. And therefore, if we do not submit to those who have this authority, it is not they whom we are really disobeying, but God Himself.

I do not want you to believe this

because I write it to you, and so I have told you some of the things said about it in the Bible.

You will understand nothing of what I hope to say to you in this little book of letters, unless you first understand and keep fast in your minds this which I have tried to make plain and clear to you, about authority—*what* it is, and *Whose* it is.

Perhaps up to this time you have obeyed your parents, and your school-teachers, and your clergyman as good children do, because they know it is *right*. But perhaps you did not think much about what authority they had, or where it came from. You knew that as soon as a child is born into the world it is subject to

its parents ; and you knew that the teachers at the school where they send you are in your parents' place while they are teaching you, and that therefore you must obey them.

And your clergyman ? Well, I have a great deal to tell you about his authority over you and all his flock ; but I cannot do so yet. Only you may be quite sure that whatever respect, or attention, or duty you owe to him, it is for the same reason that you owe it to the Queen and to those who rule under her, and that is, because Almighty God has given him authority. It is of a different kind from the Queen's authority, as I hope to make you see quite plainly in another letter. But it *all* comes from God. Hold fast to that, dear

10 *Letters from an Unknown Friend.*

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children, and never let it go ; then it will be a joy and honour to obey and to be humble to those over us, because we shall know that it is really our good and gracious and loving Father in heaven Whom we obey, when we do as we are told by those whom He has put over us.

## LETTER II.

### THE KING'S SERVANTS.

IN my last letter I told you, my children, of some verses in the Bible which speak of Almighty God setting up kings, and which show us that their power and right to rule come from Him.

And now I want you to take your Bibles, and to let me help you to find out from that Holy Book that every *kind* of authority always, from the very first, came from God. He is indeed, as He has told us Himself, like a master in a very



great and large house, who does not give every order himself, but sends messages through some servants to others, which are just as much his orders as if they had not come through messengers.

Now, let us take the very first chapter in the Bible, which tells us how the earth and all that is in it was made by Almighty God. He Who made it can do as He pleases with the work of His hands. And it pleased Him to give authority to the last creature which He made over all the others.

Indeed, man seems to have been made on purpose to rule over everything else in the world. For, you see, we are told that God, Three Blessed Persons in One, said, "Let

Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”<sup>1</sup>

“Dominion” means the same as *rule*, or authority; and there, you see, in the very beginning, even before man was made, it pleases God to will that he should be over the animals. And so, when man had been made, his Maker and his Father and his God said to him, “HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH.”

<sup>1</sup> Genesis i. 26.

#### 14 *Letters from an Unknown Friend.*

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That was the first and great *Commission* of God to man. Do you ever wonder, my dear children, when you see a little boy driving or leading a horse five times as big as himself, or a little girl driving cows, why it is that those great animals let a child rule them? There is no reason for it, except that He Who made both said to the first man, "Have thou dominion over every living thing that moveth upon the earth," and "the word of the Lord endureth for ever." There is no animal, however wild or fierce, that cannot be tamed by man. I once saw a tiger following the man who fed it like a cat, and trying to rub itself against him. And the man showed me another tiger, which had

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been taken when a little cub, and brought up with the children of an officer in India. It used to play with them in their nursery, and was very fond of them. But when it grew big, it was sent to England and put in a large cage, where I saw it. The man told me that long after it left India, the children who used to play with it also came to England, and paid a visit to the gardens where the tiger lived. As soon as it heard their voices it seemed full of joy, coming close to the bars of its cage, and trying to lick their hands and to get out to play with them as it used to do in India.

You know that woman was made after man, to be a help fit for him ; and the next authority given to

man by God was that of a husband over his wife. When there was only one man and one woman in the world, God said to the woman, "Thy desire shall be to thy husband, and he shall rule over thee."<sup>1</sup> And so it has been ever since. Women are not as strong as men ; but some animals are a great, great deal stronger than any man. Man has authority, you see, over both those who are stronger and weaker than himself, because it was given to him by God.

For a long time we hear of no other authority in the Bible ; Noah and Abraham were the heads and rulers in their own family. You know how God called Abraham,

<sup>1</sup> Genesis iii. 16.

and told him he should be the father of a great nation, which should be blessed above all other people. And the time came when there were such a number of Abraham's children and grandchildren and great-grandchildren, and so on, that there were six hundred thousand grown people, besides children.<sup>1</sup>

Then Almighty God gave His Authority and His Commission to one man, who was to rule over these many souls, and give them laws, and make of them one great nation. You know who this great man was — Moses ; and how, when God made him ruler over the children of Israel, they were slaves in Egypt, cruelly

<sup>1</sup> Exodus xii. 37.

treated by a wicked king ; and how they were brought out of the land of Egypt with a mighty hand and stretched-out arm.

But what I want you to think about just now, is the story of God's COMMISSION to Moses to do all this. For I think there are three great lessons to be learned from it, and that if you, my children, know and understand these lessons, they may keep you from a great deal that is very wrong and that will do you terrible harm.

The three things I want you most of all to remember in the story of Moses, are—first, that all he did was by the Authority given to him by God ; secondly, that God gave him certain signs by which he could

know, and show to others, that he really had this authority, and that it was not a fancy of his own; and thirdly, that Moses did not at all *wish* to have this authority. He was afraid of it, and only took it because God said he must not refuse it.

As I hope to show you in another letter, those are just the three things which we find to this day in good men who have God's Authority over us.

Look now at the third and fourth chapters of Exodus, and there you will find the whole story of what I am telling you. You see, God says to Moses, "I WILL SEND THEE."<sup>1</sup> When He tells him that Aaron his brother should help him, He says,

<sup>1</sup> Exodus iii. 10.



“Thou shalt be to him **INSTEAD OF GOD.**” What awful words, which only God Himself could say! Moses was to be “*instead of God*” to Aaron because he was to tell him what God taught him. That is, God gives him authority to teach his brother.

In the beginning of the fourth chapter you can read about the signs and wonders which God made Moses able to work, so that the people might believe that God had really sent him. And from the seventh to the twelfth chapters you can read about all the other great wonders worked by Moses, before he could get the King of Egypt to let the children of Israel go free. So that will show you the second thing I want you to remember.

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In the fourth chapter you will also read how loth Moses was to be sent ; how, instead of setting himself up to teach or take a message from God, he thought himself not fit for it, and prayed God to send some one else. That is the third thing I asked you to remember.

But though God had given such great power and Authority to Moses, still he was only to be a judge and ruler over the people. He was not to be a priest. God chose Aaron his brother, and the sons of Aaron, to be priests to serve in His temple. If you look at the twenty-eighth and twenty-ninth chapters of Exodus, you will see the many orders that are given for making them priests, and how Almighty God tells Moses the

very clothes that they were to wear when ministering before Him.

Moses was bidden to anoint them, and consecrate them, and sanctify them.<sup>1</sup> He was to *anoint* by pouring oil upon the head.<sup>2</sup> To *consecrate* is to put apart for some purpose. This Moses was to do by putting upon Aaron and his sons, in the sight of all the people, "the holy garments" which God had ordered that they should wear.<sup>3</sup> To *sanctify* means to make holy, and this God bade Moses to do by making special offerings and sacrifices for seven days, touching Aaron and his sons with the blood of the ram that was to be killed after they had laid their hands upon

<sup>1</sup> Exodus xxviii. 41.      <sup>2</sup> Exodus xxix. 7.

<sup>3</sup> Exodus xxviii. 2; xxix. 4-9.

its head, in token of the Lamb of God, Who bore our sins in His own Body, and by Whose precious Blood we can alone be made clean from our sins, and holy.

Nothing was to be done concerning God's service except by His Authority, and that Authority He gave to men. Even the workmen who were to build and make ornaments and furniture for God's service were chosen by Him. He says to Moses, "See, I have called Bezaleel . . . to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber."<sup>1</sup>

You will all remember, my chil-

<sup>1</sup> Exodus xxxi. 2-5.

dren, the terrible story of Korah, Dathan, and Abiram. Have you ever thought *why* it was that God showed His anger upon them by causing the earth to open and swallow them up? It was because they would not believe what I am trying to make you understand and know, so that by God's help you may hold it fast all your life long. They would not believe that all authority comes from God, and that no one can use it rightly except those to whom God gives it. They were angry at Moses and Aaron being set over them, and told them that they *took too much upon themselves*, and that the rest of the people were as good as they.<sup>1</sup>

<sup>1</sup> Numbers xvi. 8.

O my dear children, that is just what people often say now about those set over them. May God keep you, and me, and all of us from this great sin! For indeed Korah and his friends denied God HIMSELF when they said to His servants, "Ye take too much upon you." If they had taken *anything at all* upon themselves, it would have been "*too much.*" But God had laid His Authority upon them, and then *nothing* that He bade them say or do in His Name could be "*too much.*" "The Lord HATH SENT ME to do all these works; I have not done them of mine own mind,"<sup>1</sup> was the true answer of Moses to those wicked men who envied him, and sought to be priests over

<sup>1</sup> Numbers xvi. 28.

the people when God had not given them authority so to be.

It was the same after the death of Moses and Aaron as before. Aaron died first, and before his death, God bade Moses to strip off from him the holy garments which he wore as high priest, and to put them upon Eleazar his son, that he might be set apart, and have God's Authority to be high priest in the room of his father. And before Moses died, Almighty God told him to *lay his hands* upon Joshua his servant, and to set him before Eleazar the priest, and give him a charge before all the people.<sup>1</sup> "Thou shalt put some of thine honour upon him," God said to Moses, "*that all the congregation*

<sup>1</sup> Numbers xxvii. 18, 19.

*of the children of Israel may be obedient."*<sup>1</sup> After the death of Moses, we are told that Joshua "was full of the spirit of wisdom, *for Moses had laid his hands upon him.*"<sup>2</sup>

Thus Almighty God bestowed His good gifts through the laying on of hands, as He does to this day. He had spoken to Moses Himself, and given him his charge, but now it pleases Him to give it to Joshua *through Moses*. After the death of Moses God spoke to Joshua, bidding him to be strong and not to fear. "As I was with Moses, so will I be with thee,"<sup>3</sup> was God's promise; and He bade him lead the people over

<sup>1</sup> Numbers xxvii. 20.

<sup>2</sup> Deuteronomy xxxiv. 9.      <sup>3</sup> Joshua i. 5.



Jordan to conquer the country promised to them.

Perhaps Joshua was afraid after the death of his dear master, and thought he could never take his place; but he had God's Authority, and, though he was not so great a man as Moses, he did what Moses had not been allowed to do, and settled the people in the land of Canaan.

The next book in the Bible after the Book of Joshua is called "Judges," because it tells us about the brave and wise men who were judges over the people, and led them to fight against their enemies. It would make this letter much too long if I were to write about all the beautiful stories in the Book of

Judges; but there is one thing which you will find is the same in all, and that is that they did not set up to rule of themselves, but were sent and chosen of God to rule over His people. "The Lord raised up judges, which delivered them out of the hand of those that spoiled them. . . . And when the Lord raised them up judges, then the Lord was with the judge."<sup>1</sup> You will find this written of all the judges. There was Othniel, upon whom "the Spirit of the Lord came;"<sup>2</sup> and Ehud, whom "the Lord raised up;"<sup>3</sup> and Deborah, the prophetess, whom "the Lord God of Israel commanded."<sup>4</sup> And there was Gideon, to whom God sent an

<sup>1</sup> Judges ii. 16-18.<sup>2</sup> Judges iii. 10.<sup>3</sup> Judges iii. 15.<sup>4</sup> Judges iv. 6.

angel, bidding him to go in his might, and save Israel, and who, like Moses, was unwilling and afraid, and to whom signs were given, to show him that God would be with him.<sup>1</sup> Then "the Spirit of the Lord came upon Jephthah;"<sup>2</sup> and upon Samson,<sup>3</sup> who was chosen of God before he was born.

The last of the judges was Samuel; and I hardly think that any of you, my children, can forget the story of his being called by God at night while still a child, and growing up in His favour, so that all the people "knew that he was established to be a prophet of the Lord."<sup>4</sup>

After a long time the children

<sup>1</sup> Judges vi. 2.

<sup>2</sup> Judges xi. 29.

<sup>3</sup> Judges xiii. 25.

<sup>4</sup> 1 Samuel iii. 20.

of Israel wished to have a king to rule over them, instead of judges; and though it was wrong of them, God granted their wish. But He did not leave them to choose their own king. He told Samuel that He would send him a man, whom Samuel was to anoint to be king over the people. The story of Saul meeting with Samuel is in the ninth chapter of the First Book of Samuel; and in the next chapter we are told that Samuel poured oil upon his head, as Moses had done to Aaron, and said, "Is it not because THE LORD hath anointed thee to be captain over His inheritance?"<sup>1</sup> You see, Samuel did not choose Saul of himself, but as having God's

<sup>1</sup> 1 Samuel x. 1.

Authority and command to do so ; and when he brought him to the people, he said, "See ye him whom THE LORD HATH CHOSEN."<sup>1</sup> Thus God gave authority to the first king over Israel ; but He who gave it took it away when Saul would not obey Him, and He bade Samuel fill his horn with oil and anoint David the son of Jesse, "and the Spirit of the Lord came upon David from that day forward."<sup>2</sup>

God promised to David that his family should be kings over His people, and so they also reigned by His Authority.

But besides judges and kings to teach and rule His people, there were also prophets. And you will

<sup>1</sup> 1 Samuel x. 24.

<sup>2</sup> 1 Samuel xvi. 13.

find that wherever they are written of in Holy Scripture, it is always, in the most distinct manner, as having God's Authority, and being sent by Him. They were often sent to kings and great men to rebuke them when they had done wrong, but always as bearing God's message. Look at the twelfth chapter of the First Book of Samuel, which tells us of David's repentance for his great sin, and his punishment. "The Lord sent Nathan to David." Almighty God could have spoken to the heart of David and made him sorry for his sin without words from any man, but that was not the way that He chose. He sent His prophet to rebuke him sharply ; and to him David the king humbled himself,

confessing his sin, and received from his mouth God's forgiveness, but also a sentence of punishment.

You will find also, my children, in the story of many of the prophets, the very same three things which I asked you to remember about Moses : that is, that they had God's Authority (this is *always* the case), that they did signs and wonders to show the people they were teachers come from God, and that they were loth to take the office of preaching and rebuking. It was so with Elijah, the greatest of the prophets,<sup>1</sup> and with Elisha,<sup>2</sup> with Isaiah,<sup>3</sup> and Jeremiah,<sup>4</sup> and Ezekiel,<sup>5</sup> and Daniel,<sup>6</sup>

<sup>1</sup> 1 Kings xix. 4.

<sup>2</sup> 2 Kings iii. 11-14.

<sup>3</sup> Isaiah vi. 5-8.

<sup>4</sup> Jeremiah i. 4-9.

<sup>5</sup> Ezekiel ii. 5 ; iii. 14.

<sup>6</sup> Daniel x. 8-19.

and Jonah,<sup>1</sup> and Habakkuk.<sup>2</sup> All these holy men felt that the words which they had to speak were "the burden of the Lord;" a burden which they did not dare to refuse when it was laid upon them by Almighty God, but which they would never have dared to take upon themselves.

Now I must end this long letter, my dear children. I have tried to tell you something of the way in which holy men of old did service to our Great King; but you must read and study the Bible more and more if you wish to know even a little about it. Only I hope and think that you will find nothing contrary to what I have written in this letter.

<sup>1</sup> Jonah i. 1-3.

<sup>2</sup> Habakkuk i. 1-3.



I think that all who know most about good men in these times will tell you that it is the same with them as with God's servants of old. They know that to teach in His Name is such a great and awful thing, that the better they are the more afraid they feel of doing it; and they could not do it at all, except as servants of the Great King, and as having received from Him authority and power. How this is given to them I hope to tell you in another letter. Meanwhile, I wish you would read the very last two verses in the Old Testament; for you will find in them a promise from God which teaches in four words much that I have been saying to you—"Behold, I will send you Elijah the prophet."

“I WILL SEND YOU.” Remember those words, my children, and think Who sends His servants to teach, and to whom He sends them. If He sends them to us, how ought we to receive them and their message ?

### LETTER III.

THE SON, "WHO IS OVER ALL, GOD,  
BLESSED FOR EVER."

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." My dear children, in writing the two first letters which I have sent to you, I have often felt afraid; for it is a very awful thing to speak or write to any one of what God has said and done to men. But now that I must tell you of His speaking to us by His Son, I am

much more afraid, for even an angel could only write a very little about that great love of God to sinful men. Will you not, then, read this letter very quietly, trying not to think about other things while you read it, and saying a little prayer in your heart to ask Almighty God to make you know the truth and keep it?

Such a prayer will please God, for though the angels do not know all His truth and the wonders of His words, and wish to look into them more and more, yet we know, because He has told us, that He cares for the love of little children, and is pleased to show them things which are often hidden from others.

In writing to you about God's

servants of old, I told you more about Moses than about any other, because he was the first, and also the greatest, to whom God gave authority over His people. We are told that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."<sup>1</sup>

When God gave him His law upon Mount Sinai, the people were so much afraid that they said to him, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."<sup>2</sup> They felt that God was holy, great, and mighty; at Whose touch the mountain shook, and Whose voice they heard in the thunder, and they knew that they

<sup>1</sup> Deuteronomy xxxiv. 10.

<sup>2</sup> Exodus xx. 19.

were full of sin, and could not look upon God, or speak to Him.

They were right in feeling this. Almighty God said to Moses, "They have well spoken that which they have spoken."<sup>1</sup> And then He gave them a great and gracious promise : "I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN, like unto thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him."<sup>2</sup>

Forty years after this, when Moses knew that the time had come that he must die, he remembered this promise, and said to the people for whom he had cared, and whom he

<sup>1</sup> Deuteronomy xviii. 17.

<sup>2</sup> Deuteronomy xviii. 18.

was leaving, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; UNTO HIM YE SHALL HEARKEN."<sup>1</sup>

I think you know, my children, Who this Prophet was; and that when the fulness of the time was come, God sent forth His Son, made of a woman.<sup>2</sup> He was "like unto His brethren," for He was perfect man; and He was like Moses who brought his people out of the land of Egypt and the house of bondage, for Jesus came "to deliver them who through fear of death were all their lifetime subject to bondage,"<sup>3</sup> and to make them children of God

<sup>1</sup> Deuteronomy xviii. 15.

<sup>2</sup> Galatians iv. 4.

<sup>3</sup> Hebrews ii. 15.

instead of slaves of sin. Now Christians need no longer fear death, because they will be happier after death than ever they were in this world.

My children, let us never for a moment forget that He Who, as at this Christmas-time when I am writing to you, was born of the Virgin Mary, and Who for our sakes was mocked, scourged, and spitted on, and crucified, WAS ALMIGHTY GOD. There was never a time when He was not God, the Second Person of the Blessed Trinity, one with the Father and the Holy Ghost. "And in this Trinity," as we say in our Creed, "None is afore or after Other, None is greater or less than Another."

Why is it, then, that this great



and blessed God should say of JESUS CHRIST, in His promise to Moses, "He shall speak all *that I shall command Him?*" For Jesus Christ WAS GOD.

The Creed tells us why it was. He was always God, but He was not always Man—not until He was born of a Virgin, upon whom the Holy Ghost came, and to whom the angel said, "THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD."

From that moment when, for our sake, He did "not abhor the Virgin's womb," He became Man. But then, and when, nine months later, He was born and laid a little Child in the manger, He did not cease for an instant to be perfect God. He was

one Christ, IN TWO NATURES, GOD AND MAN, yet perfectly one Christ, so that the blessed Virgin Mary became the mother of God. And the Creed tells us that He was "equal to the Father, as touching His Godhead ; *and inferior to the Father, as touching His manhood.*"

That explains why Almighty God said to Moses, in giving the promise of His Son, "He shall speak unto them all *that I shall command Him.*" You must remember that we are thinking now of very great and awful things, which no man can *understand* fully. But we cannot understand things on earth ; we do not even know *why* the corn grows from seed put into the ground, and so we cannot expect to understand

high and heavenly things. But I will remind you of one thing which is in some ways *like* what we are taught to believe of the one Holy Christ IN TWO NATURES.

You know that every person is made up of two parts—body and soul; and that though these two parts make but one man or one woman, yet they are quite distinct, so that *as being a soul* we may wish one thing, and *as being a body* we may wish another at the very same time.

For instance, if you wake in the morning very tired, and think of some work or pleasure that you wish very much to get to, your soul, or spirit, will feel inclined to get up and be busy; but your body, being tired, will feel inclined to stay in

bed. And yet all the time you are but one person.

I have said this to try and help you, because it is what we are told in the Creed, where it is said that "as the reasonable soul and flesh are one man, so GOD AND MAN IS ONE CHRIST."

Our Lord JESUS CHRIST is GOD, by Whom all things were made; but as He became Man, though without ceasing to be God, even He *as Man* was *given* authority by His Father, the Great King or Monarch.

You remember the three things which I told you about Moses, and other prophets? The two first of these are the same in our Lord, the great Prophet and Teacher promised by God.

First, He had Authority as man, from the Father. Before He began to teach, the Holy Ghost appeared like a Dove and rested upon Him, and at the same time a Voice came from Heaven, saying, "This is My beloved Son, in Whom I am well pleased."

Even He Who was God would not, you see, begin to preach or teach without receiving His Commission and Authority from the Father.

I need hardly tell you that the second thing I asked you to remember about Moses and the prophets was found in our Lord, for you know all the great signs and wonders that He did on earth. He said Himself, in answer to St. John's question if He were the prophet that

should come, "Go and show John again those things which ye do hear and see : the blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up."<sup>1</sup> You remember how He bade the storm on the lake be still, and how those who were present said, "What manner of Man is this, that even the wind and the sea obey Him ?"<sup>2</sup>

As to the third thing I bade you remember, it cannot indeed be said that our Blessed Lord was loth or afraid to use the authority given to Him as Man. For He, alone among men, was without sin ; there was nothing in Him to hinder or grieve the Holy Spirit, or to make Him feel

<sup>1</sup> St. Matthew xi. 4, 5.    <sup>2</sup> St. Matthew viii. 27.

what the best men often feel, that they are not worthy or fit to teach others. He could and did say, "I AM THE LIGHT OF THE WORLD." Who but One who was God as well as Man *could* say that?

And yet there was something in our Lord's ways like His servants of old, who did not wish to teach or to rule. He kept Himself hidden and quiet for thirty years out of the thirty-three that He spent on earth; choosing to live subject to His Blessed Mother and St. Joseph when He might have been followed by crowds of men. He did not begin to teach till the Voice from heaven told the people who He was; and even then He first went alone and hid Himself in the desert, fasting for forty days.

So that you see, dear children, that He was indeed a Prophet like unto Moses. Only He "was counted worthy of more glory than Moses," who "was faithful in all his house, as a servant." But Jesus is "as a Son over His own house; Whose house are we."<sup>1</sup>

All through His blessed life He speaks of having, AS MAN, received from the Father His Authority and powers, and of having them, AS GOD, in Himself. When he healed the man sick of the palsy, and forgave him his sins, the people gave glory to God, "*Which had given such power unto men.*"<sup>2</sup> "I must preach . . . for therefore *am I sent,*"<sup>3</sup> our Lord

<sup>1</sup> Hebrews iii. 3, 5, 6.

<sup>2</sup> St. Matthew ix. 8.    <sup>3</sup> St. Luke iv. 43.



told His disciples; and "I must work the works of Him that sent Me,"<sup>1</sup> and "My meat is to do the will of Him *that sent Me*."<sup>2</sup> He tells the people that the Father "hath given Him authority,"<sup>3</sup> and that the works that He was doing "bear witness of Me, that the Father hath sent Me,"<sup>4</sup> and He reminds them that Moses had written of Him.<sup>5</sup> "I came down from heaven," He says in another place, "not to do Mine own will, but the will of Him that sent Me."<sup>6</sup> And again, "He that sent Me is true, Whom ye know not. But I know Him: for I am from Him, and He hath sent Me."<sup>7</sup> "I

<sup>1</sup> St. John ix. 4.<sup>2</sup> St. John iv. 34.<sup>3</sup> St. John v. 27.    <sup>4</sup> St. John v. 36.<sup>5</sup> St. John v. 46.<sup>6</sup> St. John vi. 38.<sup>7</sup> St. John vii. 28, 29.

am not alone, but I and the Father That sent Me.”<sup>1</sup> “He that sent Me is with Me.”<sup>2</sup> “I have not spoken of Myself; but the Father Which sent Me, He gave Me a commandment, what I should say.”<sup>3</sup> “The word which ye hear is not Mine, but the Father’s Which sent Me.”<sup>4</sup>

I have written out all these words of our Lord Himself, my children, because I do not dare to tell you in my own words, or any except His, how He Who is God, *as Man* received authority from the Father. And you must not forget the many words in which He spoke of Himself as God while on earth. “I and My Father are one,”<sup>5</sup> He said to the

<sup>1</sup> St. John viii. 16.      <sup>2</sup> St. John viii. 29.

<sup>3</sup> St. John xii. 49.      <sup>4</sup> St. John xiv. 24.

<sup>5</sup> St. John x. 30.

Jews, and they took up stones to cast at the Holy and Blessed One, saying to Him that it was "because Thou, being a Man, makest Thyself to be God."<sup>1</sup> They said what was true; He *was* both God and Man, only they would not believe it.

But you, dear children, who are Christians, need not to be reminded of how the whole New Testament tells us of one Lord and one God, JESUS CHRIST. What I have tried to show you in this letter is, that even He, *as Man*, received Authority from the Father. "All things are delivered unto Me of My Father,"<sup>2</sup> He said before He died for us; and after He had died and risen again, before He ascended into Heaven,

<sup>1</sup> St. John x. 33.

<sup>2</sup> St. Luke x. 22.

He called His disciples together, and said to them, "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."<sup>1</sup>

I will try and write to you in another letter of what it pleased Him to do with that power which was given to Him as Man—of how He gave it to others to use for Him. But I cannot say anything in this letter except about JESUS Himself.

"No word is sung more sweet than this,  
No sound is heard more full of bliss,  
No thought brings sweeter comfort nigh,  
Than JESUS, SON OF GOD most high."

<sup>1</sup> St. Matthew xxviii. 18.

## LETTER IV.

### THE MINISTERS OF CHRIST.

WHEN Almighty God had made all things in the beginning, we are told, my children, that He saw all that He had made, and, behold, it was very good. Adam was very good then, with the goodness and grace which God had given him, and which he might have kept. There was no sin in him at the first. And you remember that God gave him power and authority over the earth and all the creatures that were upon it. But you know also that Adam did not keep himself from sin ; that

he disobeyed God; and that his children were "born in sin," inclined to do what is wrong, and displeasing God. Never again was a man born into the world, pure and holy as Adam was when God made him, until One was born of a Virgin Mother, without any earthly father, GOD and MAN. He is called in Holy Scripture "The Last Adam,"<sup>1</sup> and "The Second Man," because He was only the second man who was what man was meant to be, "very good." Nay, He was much more than that—more than we can say or think—for "the Second Man is the Lord from heaven."<sup>2</sup>

To the first Adam, as you know,

<sup>1</sup> 1 Corinthians xv. 45.

<sup>2</sup> 1 Corinthians xv. 47.

God had given authority over the earth and all that is in it; to the Second Adam all power and authority was given, in heaven as well as earth. You remember the words which, I told you in my last letter, He said to His disciples just before He left them to ascend into heaven.

That He has all power there, we know from His own words; and we know that He goes on caring for us, even in little things, just as if He were on earth. For He is still MAN as well as God, in heaven; the very Body which He took as a little Infant, and in which He grew up to Manhood, is now and for ever at the right hand of God.

“ The dear tokens of His passion,  
Still His glorious Body wears; ”

the marks of the five precious wounds. Think, dear children, what it will be to see Him !

But He knew when He was leaving the earth in which, as Man, all power had been given to Him, that His people would go wrong if there was no one to look after them and rule and teach them when He was out of sight. And so, just as Moses before his death gave a charge and commission to Joshua, our Lord gave a charge and commission to His apostles. He had chosen twelve, to be always with Him while He was teaching on earth, and to learn much more from Him than He taught to any others.

Even before His death on the cross He gave them some authority,



though not nearly so much as after His resurrection. We are told in the Gospels that our Lord went about all the cities and villages, teaching and preaching, and healing the sick ;<sup>1</sup> and that the people came to Him in such crowds on the shore of the lake where He taught, that He asked to have a little boat at hand, into which He could get when they pressed too much upon Him.<sup>2</sup> But He was very sorry for them, because they were "as sheep having no shepherd,"<sup>3</sup> and so we read that "He went out into a mountain to pray, and continued all night in prayer to God." Then, when it was morning, He called to Him

<sup>1</sup> St. Matthew ix. 35.

<sup>2</sup> St. Mark iii. 7-9.

<sup>3</sup> St. Matthew ix. 36.

those who believed on Him, and out of them He chose twelve, whom also He named Apostles,<sup>1</sup> in order "that they should be with Him, and that He might send them forth to preach."<sup>2</sup> They stayed with our Lord about nine months, during which time He preached His great sermon on the Mount, and went through the country, doing many great works, amongst others raising from the dead the little daughter of Jairus, and the widow's son at Nain.

Then, when the twelve apostles had learned a great deal both from what their Master did and taught, He sent them out two and two, and "GAVE THEM POWER" to do many wonderful works, and to heal all

<sup>1</sup> St. Luke vi. 13.

<sup>2</sup> St. Mark iii. 14.

kinds of sickness.<sup>1</sup> “And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.”<sup>2</sup> One thing, amongst many others, which our Lord said to them when He was sending them out, I want you, my children, to be sure not to forget—“HE THAT RECEIVETH YOU RECEIVETH ME.”

The apostles were not long away from our Lord ; for while He was on earth their chief business was to be with Him, and hear His words. But as a wise master not only tells his pupils how things should be

<sup>1</sup> St. Matthew x. 1 ; St. Mark vi. 7 ; St. Luke ix. 1, 2.

<sup>2</sup> St. Mark vi. 12, 13.

done, but also makes them work under his own eye, so, perhaps, our Lord made His apostles preach for a little and heal the sick while He was still on earth, because it was what they would have to do after He had left them. Probably they were not a month away from Him, and when they returned they "told Him all things, both what they had done, and what they had taught."<sup>1</sup>

We are not told what our Lord said in answer; but we know that He took them with Him into a desert place, and bade them rest awhile; and we may think that He must then have given them great and Divine teaching in speaking to them of the work they had just

<sup>1</sup> St. Mark vi. 30.

done, so that they might know, after He had gone away from them into heaven, how He wished them to do the work which He left in their charge.

After His resurrection He gave them their great Commission and charge. We are told of at least three times when He did this. The first time was on the evening of the very day when He rose from the dead. He came to them as they sat at supper with the doors shut, and said to them, "Peace be unto you : AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost : WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM ;

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AND WHOSE SOEVER SINS YE RETAIN, THEY ARE RETAINED.”<sup>1</sup> “Go ye into all the world, and preach the Gospel to every creature.”<sup>2</sup>

You see, my children, how plainly our Lord gives authority to the apostles. Moses had only been given authority over one nation ; but the apostles are bidden to go and preach to all the world.

Then, as power was given to Moses to work miracles to show he had a message from God, so the same power is given now, and not to one man, but to many. Our Lord says, directly after He had given the apostles their commission, “These signs shall follow them that believe : in My name shall they cast

<sup>1</sup> St. John xx. 21-23.

<sup>2</sup> St. Mark xvi. 15.

out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.”<sup>1</sup>

The second time that we are told of our Lord giving a Commission and Authority was when seven of His disciples were together, fishing all night in the Lake of Tiberias. You must read that most beautiful story often for yourselves—of how, in the early morning light, they saw JESUS standing on the shore ; and of how, three times, He gave commission and authority to St. Peter to feed His flock, which He had purchased with His own Blood. :

<sup>1</sup> St. Mark xvi. 17, 18.

The third time when we read of this commission being given by our Lord was when He met the eleven apostles on a mountain where He had bidden them to wait for Him. There were only eleven now, for you know that Judas, who betrayed Him, had hanged himself. Then JESUS came to them, and said the words which I told you at the end of my last letter: "All power is given unto Me in heaven and in earth."<sup>1</sup> And then He went on to give them some of this very power and authority which He had. "GO YE, THEREFORE, AND TEACH ALL NATIONS; BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; teaching

<sup>1</sup> St. Matthew xxviii. 18.



them to observe all things whatsoever I have commanded you.”<sup>1</sup>

Having loved His own which were in the world, He loved them unto the end; and now He had done all He could for them on earth, and the day came when He was “taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen.”<sup>2</sup> But first He bade them “wait for the promise of the Father,” which He said He would send to them, and that they should be “baptized with the Holy Ghost not many days hence.”<sup>3</sup>

“Then He lifted up His hands

<sup>1</sup> St. Matthew xxviii. 19.      <sup>2</sup> Acts i. 2.

<sup>3</sup> Acts i. 4, 5.

and blessed them ;” and “ while He blessed them, He was parted from them and carried up into heaven, and a cloud received Him out of their sight.”<sup>1</sup>

“ Oh, when shall Adam’s guilty race  
Such blessing hear again ? ”

When shall we see Him, Who was received up into heaven, and sat on the right hand of God,<sup>2</sup> come again in like manner as the apostles saw Him go into heaven ? We do not know, my children, only we know that He has bidden us to be ready, for that in such an hour as we think not, the Son of Man cometh. If we ask Him to forgive us our sins, and

<sup>1</sup> St. Luke xxiv. 50 ; Acts i. 9.

<sup>2</sup> St. Mark xvi. 19.

70 *Letters from an Unknown Friend.*

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are always trying to behave as if we saw Him present, as, indeed, He is, then we shall be ready to meet Him.

## LETTER V.

### THE MISSION OF THE HOLY GHOST.

THERE are three chapters in St. John's Gospel, the fourteenth, fifteenth, and sixteenth, entirely taken up with our Lord's words to His apostles just before His death. He tells them that He is going to leave them, and tries to comfort them : "I will not leave you comfortless ; I will come to you,"<sup>1</sup> our gracious Lord says. After His resurrection also, He said, "Lo, I am with you

<sup>1</sup> St. John xiv. 18.

always, even unto the end of the world.”<sup>1</sup>

But He also said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth.”

You have been taught, my children, to believe in the Three Blessed Persons in the Holy Trinity—God the Father, God the Son, and God the Holy Ghost—and to know and believe that these Three are One. Therefore, though our Lord *as Man* was leaving them, He was coming to them as God through the Holy Ghost. And He tells them that God the Holy Ghost, One with Him

<sup>1</sup> St. Matthew xxviii. 20.

<sup>2</sup> St. John xiv. 16, 17.

and the Father, would remind them of all the things He had said to them on earth; and that the Holy Spirit would dwell in them, and be with them, so that it was really better for them that our Lord should go away. "For if I go not away," He said, "the Comforter will not come unto you; but if I depart, I will send Him unto you."<sup>1</sup>

Ten days after He had ascended into heaven, the Holy Ghost came upon the apostles. They were all together, and saw tongues like as of fire, which rested upon them; and they heard a sound like that of a mighty rushing wind, and were all filled with the Holy Ghost, and began to speak in many other

<sup>1</sup> St. John xvi. 7.

languages besides their own, which they could not do before.

They, and those who believed in JESUS, were now the perfect Church of God—the Holy Catholic Church, which we say in the creed that we believe in—created, redeemed, and sanctified by GOD THE FATHER, GOD THE SON, AND GOD THE HOLY GHOST.

They were ready and able now to do all that their Lord had left them a charge to do ; and you can read, in the second chapter of the Acts of the Apostles, how that very same day three thousand people were converted by St. Peter's preaching, and baptized and added to the Church.

That Holy Catholic Church to which we all belong, my children,

is sometimes called in the Bible the Body of Christ, of which He is the Head, because we are made *members*, or parts of Him, by baptism, and have all something to do for Him, though not all the same thing, just as different parts of our bodies have different things to do, but all do what our heads think and wish them to do.

Sometimes the Church is called a Family in the Bible, of which our Lord is the Father, and we the children. And sometimes it is called an Army, of which He is the Captain and Leader, and we are the soldiers. When first, in baptism, the sign of the cross is made on a baby's forehead, the clergyman says it is in token that the infant shall manfully



fight under Christ's banner, and remain His faithful *soldier* and servant unto his life's end.

I dare say that some of you have brothers or cousins who are soldiers of the Queen ; and if so, you probably know that though the Queen is the head of the whole army, there are *officers* under her, whose business it is to teach the men their duty and to give them orders, and lead them in battle. But every one of those officers has received a "COMMISSION," as it is called, from the Queen, signed by her own hand, and they would have no right to train her soldiers or teach them or lead them, if they had not this commission.

The head of a regiment of soldiers

is called the *Colonel*, as I dare say you know. Shall I tell you what that word means? It was first used in Spain, and was spelt "Coronel." I do not know how the spelling got changed in English, but we still *say* the word "Colonel" as if there were an "r" in it. The Spanish word for "crown" is "còrona," and so the officer who had charge of a regiment was called "coronel," because he got his commission from the crown, as the sovereign is sometimes called.

Just so it is, my children, in the army of the Great King. He gave *commission*, as I showed you in my last letter, to some whom He chose from amongst the rest of His disciples, to rule over others in His

Church, and to teach them, and to *feed* them.

The commission given by the Queen to officers is different, especially in two ways : first, the Queen has no authority over the *souls* of her soldiers ; and secondly, although she can give some of the authority which God gave her to others, she cannot make them able and fit to use it properly. She cannot give an officer courage and wisdom to lead her soldiers in battle ; she can only choose those who seem most fit to do it. But when our Lord gives a commission to His officers, He gives them at the *same time* power and strength and grace to use it rightly, and also their authority is in matters

concerning the *souls* of those put under them.

When God first made man, He breathed into his nostrils the breath of life, and man became a living soul;<sup>1</sup> and when He was sending His apostles to baptize men so that they might be “born again” and made new men, He *breathed* on them, bidding them to receive the Holy Ghost and to have power to forgive sins in His name. Then, as we have seen, God the Holy Ghost came upon them. They were quite different men from that time. Before, they had been afraid, and forsook our Lord when He was taken prisoner, and you know that St. Peter even denied Him. But

<sup>1</sup> Genesis ii. 7.

Church. In the fifth chapter of the Acts you read the story of St. Peter's severe rebuke to Ananias and his wife; and in the sixth chapter there is the account of the apostles desiring that seven men should be chosen as deacons.

All through the Epistles, which are letters written by the apostles, they speak as those who have authority. St. Paul writes that the apostles were to be thought of "as the ministers of Christ, and *stewards* of the mysteries of God."<sup>1</sup> You know that great gentlemen have their stewards, who look after their workmen and who must be obeyed just the same as the master.

The New Testament was not

<sup>1</sup> 1 Corinthians iv, 1.

written for a long time after our Lord had ascended into heaven. And it was never meant that we should go to it to pick out for ourselves what we fancy to think or believe. The apostles ruled and taught the people before there was any New Testament, and the people kept steadily to the doctrine taught to them.<sup>1</sup>

But the time came when the apostles must die. Were the people then to be left without any rulers? No, for the apostles had not only received our Lord's Authority and the gift of the HOLY GHOST, but they had the power of giving this Authority to others; and not only that, but through laying on of the

. <sup>1</sup> Acts ii. 42.

apostles' hands, the HOLY GHOST was given :<sup>1</sup> for you remember that Jesus had said to them, "As My Father hath sent Me, EVEN so send I you." And as our Lord's mission on earth was not only to teach and preach, but to ordain others to do the same, the apostles would not have been sent "even so" as He was, unless they had also this power and commission to ordain others. Our Lord's words are distinct—that in the very same way in which He was sent from the Father, even so He sent His servants.

It is very important to remember that no words of our Lord were said by chance, as it were ; as we often speak, carelessly, and not expressing

<sup>1</sup> Acts viii. 18.

exactly what we mean. Never man spake like Him. Every word of His expresses to us His exact meaning. He would not have said, "*As My Father hath sent Me, even so send I you,*" if the Authority which He had to ordain was not to be given to them.

You remember how Moses laid his hands upon Joshua, who was to rule the people after his death. So it was now with the apóstles, only they could give much greater gifts by laying on of their hands. The first time that we read of their doing this was when *deacons* were first made. The apóstles desired the people to *choose* them, and then they were set before the apóstles, who, after prayer and fasting, laid their



hands upon them. That is called "ordaining;" the seven good men chosen were *ordained* deacons.

St. Paul and St. Barnabas, too, were set apart for their great work of teaching and ruling the Church by the laying on of hands with prayer and fasting.<sup>1</sup> And then *they* ordained others also with prayer and fasting, wherever there were believers to be over them and to teach and *feed* them.<sup>2</sup> These were not called apostles, but Bishops.

If you look at the end of the second Epistle of St. Paul to Timothy, you will see that St. Timothy "was ordained first Bishop of the church of the Ephesians." How he was made a Bishop we

<sup>1</sup> Acts xiii. 2, 3.

<sup>2</sup> Acts xiv. 23.

know, for St. Paul writes to him :  
“Stir up the gift of God, *which is in thee by the putting on of my hands.*”<sup>1</sup> We know also that St. Timothy could ordain others, for St. Paul tells him to “lay hands suddenly on no man.”<sup>2</sup> He was carefully to choose, and to teach for a long time, the men who were to be ordained.

Every one who was ordained was not a Bishop. The chief person set by the apostles over the Church in any city, was ordained BISHOP ; and he could ordain others, Priests, that is clergymen, to be over the people, but under the Bishops ; and deacons to help them, but who could not do what Priests can. And Priests can-

<sup>1</sup> 2 Timothy i. 6.

<sup>2</sup> 1 Timothy v. 22.

not ordain other priests; only a Bishop can do that.

We know all this both from things in the Bible, and from writings of holy Bishops who lived before the death of all the apostles, and a few years later. When the apostles were all dead, there were Bishops left in their places whom they had ordained, and to whom they had, by our Lord's command, given Authority. Then those Bishops ordained others who came after them, and so it has gone on to our own time. The Bishop who is now over your clergyman, my children, and who will confirm you some day, has our Lord's Authority, because he comes down in a straight line from the apostles. There are some places

where we can even tell the names of every Bishop who has been there from the time of the apostles. And your clergyman has Authority, because he has been ordained by a Bishop, and sent by him to take charge of your parish.

Did you ever see an ordination, my children? I have seen one several times. The Bishop sits in a chair in front of the altar; and those who are to be ordained are "set before him," as they were of old before the apostles. Then, after many prayers, and questions from the Bishop, and promises from those to be made Priests or Deacons, each one of them kneels down alone before the Bishop, who lays his hands on his head, and, if he is ordain-

ing a Priest, says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

These words were said to your clergyman, dear children, and to every parish Priest in England. And all over the world, ever since the apostles' time, Christ's priests have never been sent with His Authority except in the same way—that is, the Holy Ghost given to them for their work by the laying on of the hands of the apostles or of their successors.

When St. Paul and St. Barnabas had been "separated for the work"

to which God had called them by this laying on of hands, we read :  
“So they, BEING SENT FORTH BY THE HOLY GHOST, departed.”<sup>1</sup>

The commission given to them was by the laying on of the hands of men, and yet it was FROM THE HOLY GHOST. They were not left to their own fancy, but had the outward and visible sign of God’s call to work for Him given to them, as well as the inward grace to do it well.

And that, my children, is still “the mission of the Holy Ghost” on earth ; for He is the Comforter. Our Lord, the Great Shepherd of the sheep, would not leave His flock without any to teach or to guide them. His Authority is still with

<sup>1</sup> Acts xiii. 4.

those who feed His sheep and His lambs, and will be with them until His coming again, to our great and endless comfort.

## LETTER VI.

WHAT NEW KNOWLEDGE ST. JOHN THE  
BAPTIST LEARNED BY THE DOVE.

THERE was a great Bishop called St. Augustine, my children, who lived more than fourteen hundred years ago. He was a great preacher also, and we have still many large books full of his sermons. One of them has these words, "What new knowledge John learned by the Dove," put before it; and so I think they may stand as the name of this letter, for I want to tell you something of what St. Augustine said in that



sermon. Look at the first chapter of St. John's Gospel, and you will see how St. John the Baptist told the people who were with him about JESUS, "the Lamb of God, Which taketh away the sin of the world."<sup>1</sup> And then he said, "I saw the Spirit descending from heaven like a dove, and It abode upon Him. And I knew Him not : but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the Same is He Which baptizeth with the Holy Ghost."<sup>2</sup>

Now, what I want you to think, my children, is—why did St. John the Baptist say, "I knew Him not" ?

<sup>1</sup> St. John i. 29.

<sup>2</sup> St. John i. 32, 33.

For you know, when our Lord came to him to be baptized, St. John said, "I have need to be baptized of Thee, and comest Thou to me?"<sup>1</sup> And St. John's mother and our Lord's Blessed Mother were cousins, and we are sure that they were great friends, for as soon as the angel Gabriel had told the Blessed Virgin that she should have a Child, Who should be the Son of God, she went in haste to visit her cousin Elizabeth, the mother of St. John.

Do you remember what St. Elizabeth said to her when she saw her coming? "Whence is this to me, that the MOTHER OF MY LORD should come to me?"<sup>2</sup> So we may be very sure that, as she knew that the

<sup>1</sup> St. Matthew iii. 14.

<sup>2</sup> St. Luke i. 43.

Child of Mary was her Lord and her God, she taught her little son about Him ; and most probably St. John knew Him well before he went into the desert, and preached to the people to prepare for Him.

So that when St. John said, "I knew Him not," he cannot mean that he did not know Who He was until he saw the Dove lighting upon Him *after* His baptism. He must mean that there was *something about our Lord* which he did not know till then. Just as we might say about some one with whom we had been friends for a long time : "I did not really know him till I was in trouble."

What, then, was this new knowledge which St. John learnt from the Dove ?

If you read what he says carefully, you will see. It had *not* been said to him, "Upon Whom thou shalt see the Spirit descending, the Same is the Son of God." St. John knew *that* while he was baptizing Him, and the Dove did not appear till He came up out of the water. But what was said to him was, "Upon Whom thou shalt see the Spirit descending, and remaining on Him, THE SAME IS HE WHICH BAPTIZETH WITH THE HOLY GHOST."

Listen, my children, for I am coming near the end of all I want you to know about our Lord's Authority; and this which St. John learned from the Dove has a great deal to say to it.

He was baptizing the people who

came to him, and who were sorry for their sins, in great numbers, and his baptism is often called in Holy Scripture, "the baptism of John." He only received such a gift; no good man before him, and none after him, was ever so honoured as to have a baptism to give which should be called *his* baptism. He received it indeed; for of himself he could do nothing. And from Whom did he receive it, but from the Lord Jesus Christ? He received power to baptize from Him Whom afterwards *he* baptized.

But the ministers of Christ were given power to baptize. Why, then, do we never hear of the baptism of St. Peter, or of the baptism of St. Paul, or of St. James, or of others?

The reason of that, dear children, is what St. John learned about our Lord when he saw the Dove light upon Him—something which he did not know before. It was that our Lord HIMSELF would baptize with the Holy Ghost, no matter by whose hands He desired it to be done.

We are told that, after this, "JESUS made and baptized more disciples than John, though JESUS HIMSELF baptized not, but His disciples."<sup>1</sup> And this was done to teach us that, of those whom the Lord's ministers should baptise, *the Lord should be the Baptizer*, not they; and that the hope of the baptized should be in Him, not in any one else.

<sup>1</sup> St. John iv. 1, 2.

Those who had received John's baptism sought our Lord's afterwards, for John's baptism was not "with the Holy Ghost." As was John, such was his baptism; a good baptism as of a good man. But CHRISTIAN baptism, which all we have received, my children, is His upon Whom the Spirit came like a Dove, to show John that he was to baptize with the Holy Ghost.

And His own Baptism the Lord JESUS would not give to any, but kept and KEEPS it to Himself, though He commits the ministry of it to His servants.

Look at the "Office for Publick Baptism," in the Prayer-book, and see what the Priest says after he has read the Gospel which tells of our

Lord receiving little children :  
“Doubt ye not, therefore, but earnestly believe that HE will likewise favourably receive this present infant; that HE will embrace him with the arms of His mercy; that HE will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom.”

The Priest is just going to take the baby into his arms and to say, as he pours water on its forehead, “*I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost;*” but you see he is taught to speak of it all as done by our Lord, who alone could do such great wonders.

This, then, dear children, was what St. John learnt from the Dove.



He knew before that He Whom he saw coming to him was the Lord ; he knew that He was the Same Who was born of the Virgin Mary, Who was after him, yet before him ; he knew that he had need to be baptized of Him ; he knew that He was God.

But what was it in *Him* which he knew not ? This. That He would keep to Himself His own Baptism, and not give it to any of His servants so that it should be theirs ; but that whether a good or a bad servant baptized in His Name, the person baptized should know that He Who kept to Himself His Baptism had baptized him.

Yes, my children, from that time St. John knew, and told the people

what he himself had been taught ; that this mighty authority of baptism would be the Lord's own, that the Lord Himself would have, and would hold it to HIMSELF, whether present on earth, or absent in body in heaven.

None of the apostles ever said "my baptism." They would not seek their own glory ; they were shocked at the thought of men making much of them. The baptism they gave was far greater than John's baptism, just because it was *not* theirs, but CHRIST's. That which St. Paul gave, or St. Peter gave, was Christ's. And if any was given by Judas, that was Christ's. I told you not to forget what our Lord said to the twelve apostles when He sent

them away, two and two, to preach :  
“He that receiveth you receiveth  
Me.”

Think of that, my children. Those words were said by Him who is Truth ; and yet one of those to whom He said it was Judas, the wicked apostle.

John the Baptist was one of the greatest of the saints ; and yet another baptism was given to those whom he baptized. But to any baptized by Judas, no second baptism was given, because they could not have a better ; CHRIST HIMSELF had baptized them, though by the hands of Judas.

It is the same with all other gifts and graces and sacraments which are laid up for us in Christ's Church.

In Confirmation, when the Bishop lays his hands on our heads, it is GOD THE HOLY GHOST who confirms us, that is, makes us strong and firm. When Christ's priests bless us, it is the blessing of Almighty God, Father, Son, and Holy Ghost, which we receive. When they absolve us, it is Christ who forgives us, and washes our souls in His Precious Blood. Look at the Absolution in the "Office for the Visitation of the Sick," in the Prayer-book. You will see that the Priest is desired to say to the person who has confessed his sins: "*I absolve thee from all thy sins.*" But look at the words just before: "BY HIS AUTHORITY COMMITTED UNTO ME I absolve thee from all thy sins." And, O my children—

I hardly dare to speak of such high and holy things—when the Ministers of Christ give us the Blessed Sacrament it is Christ Himself Who gives us, not His blessing or forgiveness, or grace alone, but HIMSELF.

I should be very glad to think that what I have tried to say to you in these six letters might make you feel and know more and more that “Christ is All, and in all.” For that, indeed, says in a few words most of what I have been trying to say to you. And He loves that children should know and believe what He has told us. He has put a great honour on children, by telling us that we must all “become as little children,” if we would please Him, and live with Him in heaven.

## LETTER VII.

### OUR DUTY.

“If ye know these things, happy are ye if ye do them,”<sup>1</sup> our Lord said to His apostles, the night before His death.

I have tried, my children, to make you *know* some things about His last charge to them, and the Authority left with them, and with those ordained through them ever since. And now in this last letter we must think what those who,

<sup>1</sup> St. John xiii. 17.

like us, *know* these things ought to *do*.

Some people say, if they are asked what we ought to do to please God, "Oh, if you believe in JESUS and trust in Him, that is all that is wanted, and you may be quite happy."

Yes, dear children, we shall indeed be happy if we believe and trust in that loving Saviour; the more we trust in, and think of, and speak to Him the happier we shall be. Only we must be sure that we believe in and trust Him in the way He has bidden us to do.

Suppose some bad sickness were going in your village, and that you took it, and were very ill, you would be very glad to hear of a doctor not

far off who had cured everybody who ever came to him, would you not? And the first thing would be to believe what you were told, and the next thing would be to go to the doctor. But after the doctor had seen you, he would give you medicines, and tell you some things you must do, and other things you must *not* do, if you wished to get well.

Now, if you would not take the medicines he gave you, or mind what he bid you do, you could not expect to get well. You would think it very silly of any one to say to you, "Oh, it is quite enough to have gone to the doctor and to believe he can cure you ; there's no need to mind much about taking the medicine."



My children, we are all sick in this world with one disease, the sickness of sin ; and just as some diseases kill our bodies if not cured, so sin, unless forgiven, will certainly be the death of our souls, and prevent us from living for ever in joy and love and peace in our beautiful home in heaven.

But JESUS can cure us, no matter how bad we are ; there never was any doctor so sure to cure the body as He is to cure our souls. Only we must take the way of being cured that He tells us ; and that is why He said to His apostles, " If ye know these things, happy are ye if ye do them." Twice in the Acts of the Apostles we are told of people who were frightened about their sins,

asking them, "What shall we do?" The first time was after St. Peter's first sermon, on the very day when the Holy Ghost had come down, when he preached to great numbers about JESUS, telling them that He Whom they had crucified was God. They were full of fear, and said to St. Peter, "What shall we do?" And he answered, "Repent, and be baptized every one of you in the Name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the Holy Ghost."<sup>1</sup>

This was at Jerusalem, which is in Asia. About twenty years later, when St. Paul had come into Europe to preach about JESUS, he was asked the same question by the

<sup>1</sup> Acts ii. 38.

jailor of the prison into which he had been put, "What must I do to be saved?" And St. Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."<sup>1</sup>

Why are the two answers different? Because the jailor did not know anything about Jesus, and the first thing he had to do was to believe on Him. But the people at Jerusalem had already heard about Him in St. Peter's sermon, and believed what they were told; and the next thing was to tell them what He wished them to do, in order to be made clean from their sins, and get His grace and help to please Him.

<sup>1</sup> Acts xvi. 30.

We know also that St. Paul must have gone on to say to the jailor the very same that had been said to himself,<sup>1</sup> and that St. Peter had said to the people, "Be baptized, and wash away thy sins;" for we read that the jailor was baptized that very night.

My children, we *cannot* believe in JESUS unless we believe all that He has told us, and submit to those whom He has put over us. St. Paul wrote to his converts, reminding them of their duty to those "over them IN THE LORD;"<sup>2</sup> and to others he wrote, "Obey them which have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account,

<sup>1</sup> Acts xxii. 16.      <sup>2</sup> 1 Thessalonians v. 12.

that they may do it with joy, and not with grief.”<sup>1</sup>

That is why I have tried my best to make you *know* who *are* “over you in the Lord,” because then you are obeying JESUS by obeying them, in all lawful things.

For Clergymen and Bishops are themselves under the laws of the Church ; they do not teach or rule us according to their own fancy ; they teach us God’s law and will for us as it is received IN THE WHOLE CHURCH. You may be quite sure that we are bound to believe whatever has been received as true EVERYWHERE, ALWAYS, AND BY ALL in the Church. For our Lord promised that He would always be with His

<sup>1</sup> Hebrews xiii. 17.

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Church, and that the Holy Spirit should guide her INTO ALL TRUTH. You know, we do not say in the Creed that we believe in the Church of England, or the Church of Ireland, or the Church of France, or Italy, or any particular country. We say that we believe in THE HOLY CATHOLIC CHURCH ; that is, we believe that whatever the whole Church everywhere teaches is God's truth. There are differences in some things in the Churches of different countries ; and sometimes parts of the Church have fallen away, as we may see from the epistles to the seven Churches in the Revelation of St. John. But all through the Catholic Church the Creeds are taught—the three Creeds which are in the Prayer-book—and

everywhere the Sacraments are given by those ordained by Bishops, the successors of the Apostles.

Sometimes people will say, "I wonder you go to church, when your Clergyman is not a good preacher;" and then they will tell you of some one who preaches at some dissenting chapel, and say that you will get much more good by going to hear him.

My dear children, never, never give in to such talk. Do not judge others. Those who are dissenters themselves have not been taught as you have been, and so they will not have to give account, as you will have to do, for your teaching.

But for *you* to leave the teachers whom God has put over you and

choose others for yourselves, would be a very great sin, for which you would have to give account to God.

People may say to you, "It is all the same thing where you go, so you hear the Gospel." How can you settle for yourself what is "the Gospel?" And even if there were not all I have told you in the Bible about the authority of Christ's ordained ministers, do you think it possible that some one man in a village, perhaps very ignorant, can know better what is true and right than the whole Church throughout the world?

If it *were* the same thing, it would still be very wrong to set up a meeting-house in a parish, and draw



people away from the Church. For St. Paul writes, "Now I beseech you, brethren, mark them which cause divisions . . . and *avoid them*."<sup>1</sup>

But it is *not* the same thing. Dissenting teachers are set up by men ; and if you go to them, you choose them for yourself. They have no Authority. The Bishops and Clergy of the Church are, as I hope I have made clear to you, the MINISTERS OF CHRIST, with His Authority to teach you.

Besides, they have that in charge to give you from Him which you cannot get from those who have *not* His Authority, and who cannot "bless in His Name," or give Sacraments, or ordain other Clergy.

<sup>1</sup> Romans xvi. 17.

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Remember the story of Korah, Dathan, and Abiram.

Even if a Clergyman is not a good man in himself, the sacraments which he gives are good, and we should be doing just as great a sin in leaving the Church as if he were the best of men. And even if he preaches things contrary to the Prayer-book, still he *must* read the Prayer-book, and give Sacraments according to it; and it tells us that which is taught by the whole Church.

Sometimes people will tell you that those who keep to the old ways "put the Church in the place of JESUS."

No, no, my children; it is just because JESUS is in the Church that

we must never leave it. It is those who go to teachers of their own choosing who are putting men in the place of JESUS; and that is an awful and terrible sin, though they may not know it. They go to "sit under" this preacher or that, because they like what he says, and they fancy it does them good; but they are leaving the one way in which we are *sure* of getting good, and that is by receiving JESUS HIMSELF in the Holy Sacrament, and His grace in other ordinances from those who have His Authority to give them to us, whether they are good men or not.

Remember that He said to the wicked Judas, as well as to the other good apostles, "He that receiveth you receiveth Me."

Do you not know that water is often brought from the hills in iron pipes? And sometimes you see it brought in a channel dug in the earth, so that it runs down like a little stream; and the channel itself, as well as the place to which it brings the water, is nourished and watered, and is full of flowers and bright green grass which grow on its sides.

I think the channels in the earth are like good Clergymen, and the iron pipes are like those who are not good in themselves; of whom I am afraid there are some. The water is like the grace and Sacraments of Christ, by which we are nourished, so that we are able to do good works, which are like flowers and

fruit. The channels of earth are like good Clergymen, because they not only bring the water of God's grace to others, but are nourished by it themselves, so that they bring forth the flowers and fruits of good works.

And then Clergymen who are *not* good—I do not like to think of them,—but I am afraid they are like the iron pipes, which the water cannot help to bear fruit. But it passes *through* them to the garden, or field of the Church, and makes it fruitful and beautiful, though the grace which came through those Clergymen did not make anything grow in them, or do them any good.

Never forget, dear children, that the water brought from the hills is the same, whether it comes in a

lovely stream with flowers growing beside it or in iron pipes.

And so God's Sacraments are the same, if only we receive them from those who have Authority to give them, because they are from "the hills from whence cometh our help."

I know what a hard and great trial it is to have a Clergyman whom one cannot honour for his own sake as well as because he is a minister of Christ. But, my children, I have seen those who bore that trial of faith, and who grew to be saints by patiently going on, keeping steadily under such a Clergyman, because they knew that he was "over them in the Lord," and that they would be leaving JESUS by not going to Church to receive Him.

And now, tell me, can children give joy to God and to His servants? Yes, indeed they can. They can show their gratitude to Almighty God, Who has not only sent us His ministers, with His Authority and power to give us all Sacraments and good teaching, but has also put it into their hearts to love Him and to love us. St. Paul, in writing to some whom he had taught, says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"<sup>1</sup>

Shall I tell you the first time when I was taught about that verse? It was in Ireland, a long way from where you are now, in a lovely

<sup>1</sup> 1 Thessalonians ii. 19.

valley not far from the sea. There was a school-feast in the garden of the Clergyman's house ; and I was a little girl and was taken to see it. I remember a beautiful sloping green grass, and long tables set out filled with school-children ; and then some young gentlemen came marching in with banners, and they helped to give the school-children their tea and cakes.

But what I thought the prettiest thing in the garden was a kind of large arch, covered with moss ; and inside the arch were these words, made in large letters of flowers and moss, "Ye are our crown of rejoicing."

Well, when the tea was over, the good Clergyman in whose garden we were, stood up on a raised place



under the arch, and began to speak to the children. I can see him now, though it is so long ago, that I cannot recollect all he said.

But this I remember quite well, that he talked to them about the words in flowers which were over his head, and he told the children that *they* themselves were his crown of rejoicing; and then he spoke to them of how they must never let go, but always hold fast the holy truths which they had been taught, and that then, at the coming of our Lord Jesus Christ, they would still be his crown of rejoicing, his glory, and his joy.

O my children, I cannot write any more to you now; but will you not remember that you too may be a

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crown of rejoicing to those who are "set over you in the Lord?" Yes, indeed; each one of you may be a little jewel in the crown which God will give to His faithful servants. Think, then, always of its being in your power to make the most blessed return to them for all they do for you, and to add to the very brightness of Heaven itself, in that eternal Day of joy and gladness, when sorrow and sighing have fled away.



# QUESTIONS FOR USE IN SCHOOLS.



## LETTER I.

1. What is meant by " Authority " ?
2. Tell me of some people who have Authority.
3. From whom do judges and magistrates get their Authority ?
4. And from Whom does the Queen get it ?
5. Tell me of verses in the Bible and a prayer in the Prayer-book which teach us this.
6. Whom do we, then, really disobey if we do not submit to lawful Authority ?
7. Are there different kinds of Authority ?
8. But from Whom does *all* come ?

LETTER II.

1. To whom did God give Authority in the beginning?

2. Tell me the words of God's Commission to Adam.

3. Does that Authority still continue?

4. What was the next Authority given to Adam?

5. When are we first told of Authority given to one man over other families besides his own?

6. Tell me three things which are to be noted in God's Commission to Moses.

7. Where do we read of these three things?

8. What *kind* of Authority was given to Moses?

9. To whom was the office and Authority of a Priest given?

10. Tell me the three ways by which Moses was bidden to set apart Aaron and his sons.

11. Tell me of another person called by God to a lower office.

12. Why were Korah, Dathan, and Abiram punished?

13. What was the answer of Moses to their complaints?

14. What was Moses bidden to do before the death of Aaron?

15. And before his own death?

16. What one thing shall we find the same in the story of all the Judges?

17. How did Samuel make Saul king?

18. What did he say to the people when he had anointed Saul?

19. Tell me how David was made king.

20. Who had Authority from God besides judges and kings?

21. Tell me the three things that we shall always find in their story.

22. Find the places in the Bible where this is written of them.

23. Do we find these three things in good men who have God's Authority now?

LETTER III.

1. By Whom has God spoken to His people at the last ?
2. Tell me when the promise of this was given, and to whom.
3. What did Moses say to the people of Israel before his death ?
4. When was his prophecy fulfilled ?
5. How was our Lord "like unto his brethren," and like Moses ?
6. What is He from all eternity ?
7. How, then, could Authority be given to Him ?
8. Tell me what the Creed teaches us of the ONE CHRIST IN TWO NATURES.
9. What two things are in every one of us ?
10. Tell me something by which we know that they are not the same things ?
11. Yet what do these two make ?
12. What does the Creed say of our Lord as God and Man ?
13. Tell me what our Lord received as *Man*.

14. Do we find the three things in our Lord which we found in Moses?
15. Where are we told that He had the first thing?
16. And the second?
17. Tell me about the third thing.
18. Tell me some of His words about His Authority as Man.
19. How did He declare Himself to be God?
20. What did He tell His disciples just before His Ascension?

#### LETTER IV.

1. What is our Lord called in Holy Scripture?
2. What Authority was given to the Second Adam?
3. With whom did He leave it?
4. What commission did He give them during His ministry on earth?
5. What did He say to them when sending them to preach?
6. What did they do when they returned?



7. When was their great Commission given to them?

8. Tell me of three times after His Resurrection when our Lord gave them Authority.

9. Tell me the words in which He gave it on the first Easter Day.

#### LETTER V.

1. How did our Lord promise to come to His people after His Ascension?

2. When was the promise fulfilled?

3. What did those who believed on Him then become?

4. What is the Church called in the New Testament?

5. How are officers in the Queen's army given Authority?

6. Tell me how the word "Colonel" came to be used.

7. Are there officers in the Army of the Great King?

8. Tell me two ways in which their Commission differs from that given by the Queen.

9. What change was there in the Apostles after they had received the Holy Ghost?

10. Tell me of some things in the Acts of the Apostles which show their Authority and power.

11. How does St. Paul say they should be thought of?

12. Were the people to be left without rulers when the Apostles died?

13. How does our Lord say that He sent them?

14. Therefore, what power had they besides that of ruling and teaching?

15. How did they ordain others to rule in the Church?

16. Tell me of verses in the New Testament which speak of this ordination.

17. And of one which shows that Bishops ordained by the Apostles could themselves ordain others.

18. What was the chief person set over the Church in any city called?

19. What could he do?

20. Could Priests ordain others?

21. How do we know these things?

22. Are Bishops and Priests made in the same way now ?

23. Why has your Clergyman Authority in his parish ?

24. Describe the ordination of a Priest.

25. Is there any other way of giving Christ's Authority to the pastors of His people ?

26. Are Clergy left to their own fancy as their calling and Commission ?

27. Tell me a verse in the Acts which shows us Who it is that sends them by the laying on of hands.

## LETTER VI.

1. Had St. John the Baptist known our Lord before he baptized Him ?

2. Did he know Who our Lord was when he saw Him coming ?

3. Why, then, does he say, "I knew Him not" ?

4. What was it about our Lord which he did not know ?

5. What was his baptism called ?
6. When Christ's ministers baptized, was the baptism they gave ever called by their names ?
7. Why was baptism never called "of St. Peter," or of St. Paul, or of others ?
8. What was it, then, that St. John the Baptist learned when he saw the Dove light on our Lord ?
9. Did Jesus Himself baptize ?
10. What does this teach us ?
11. What is the difference between "the baptism of John" and Christian baptism ?
12. What does our Lord do with His own Baptism ?
13. What words in the "Office for Publick Baptism" teach us this ?
14. Whose was the baptism given even by Judas ?
15. By Whom are all ordinances and Sacraments in the Church bestowed ?
16. Tell me of some words of absolution which teach us this.
17. What words of Holy Scripture teach us the same thing ?

LETTER VII.

1. What must we take heed to when we say we "believe in Jesus" ?

2. Would it be enough to believe that a doctor could cure our bodies without using his medicines ?

3. What sickness of the soul have we all got ?

4. Who can cure it ?

5. What did St. Peter say to those sick with sin who asked his advice ?

6. What did St. Paul say to the jailor at Philippi who asked his advice ?

7. Why were the two answers different ?

8. How do we know that St. Paul must have added to his first advice the very same given to St. Peter ?

9. Can we really "believe in Jesus," and refuse to obey those sent by Him ?

10. What direction did St. Paul give to his converts ?

11. Do Bishops and Priests rule us according to their own fancy ?

12. What three things shall we always find about the faith of the whole Church ?

13. Do we say in the Creed that we believe in the Church of any particular country ?

14. We say that we believe in — ?

15. What would be a great sin for those who have been taught about God's Authority ?

16. If we go to be taught by those who set up for themselves, what are we doing ?

17. And what do we lose ?

18. Are we sinning by leaving the Church even if our clergyman is not a good man ?

19. How can we put men in the place of JESUS ?

20. What is the one way in which we are *sure* of getting God's good gifts ?

21. What did He say to Judas as well as to the other Apostles ?

22. Tell me of two ways in which water is brought from the hills.

23. What may we think the channels of earth are like ?

24. Why ?

25. And what are the iron pipes like ?

26. Why ?

27. But what must we remember about the water itself?

28. What does this teach us about the Sacraments?

29. What great trial have some to bear?

30. What should those feel and do who have a good clergyman?

31. Tell me a verse which shows how you can show your gratitude to God and to him.

32. When will this be?

33. What will be the joy, therefore, which even children may make greater and brighter?

THE END.





